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suaded to make occasional foot-notes and at the beginning of a number of chapters are automatic bibliographies. They compel attention. To examine a few of them may help us to see what chance the author has given himself to tell his eight-volume story truthfully. Thus, for the First Puritan Colonies: 1620-1658, are noted (I. 65, note) Doyle and Bancroft. "Both mention many original writers" concerning whom the material on the Winthrops cited in the *Dictionary of National Biography* is apparently for the use of further investigators. But "Justin Winsor is also useful". Again we have a chapter on the English East India Company: 1600-1700 (vol. II., bk. vi.). Unfortunately the English East India Company did not receive a royal charter till 1698 and its controversy to 1708 with the London East India Company, founded in 1599-1600, stands even in ordinary general histories as an affair of note. We, therefore, shall not be surprised to learn (II. 21, note) that "there is no history of the East India Company which can be regarded as authoritative; the official series of Indian records and Indian texts now being published promise to be of great value; but every other writer has been superseded by the monumental works of Sir W. Hunter". The preface to this revised second volume is dated in 1910 from Wimbledon, not nine miles from the hospitable archives, whence during the last fifteen years and more, volume after volume of priceless records for the period and subject to which the author refers have issued under the patient editorial direction of Mr. William Foster and his collaborators. We recall, nevertheless, in the year 1910 that these Indian records "promise to be of value". Indeed they do. At least the introductions to these volumes might have been "of value" to our author. To be sure he speaks of pamphlets in that inconvenient treasure-store of material—the Guildhall Library—and says they are "of interest". They are. The bibliographies on Canadian and West Indian subjects indicate a wider range. However, when the scale and scope of this work are considered, its pretensions and the general result compel the doubt whether the author as historian of the British Empire can justly require further notice at this time and in these pages.

ALFRED L. P. DENNIS.

Les Sources de l'Histoire de France, XVI^e Siècle (1494-1610). Par HENRI HAUSER, Professeur à l'Université de Dijon. Tome III., *Les Guerres de Religion (1559-1589)*. (Paris: Alphonse Picard et Fils. 1912. Pp. xiii, 327.)

THREE years have elapsed between M. Hauser's second and third volumes, but every one will quickly agree with him that the work could hardly have been done in less time. In certain particulars the task has been easier than in the earlier volumes, for the field has been more worked. The labor of "discovery" has been less. On the other hand, the polemical literature of the period is so great, like the *Mémoires de*

Condé, the *Mémoires de la Ligue*, etc., and so little critical study has been made of it—the very texts differ—that the problem of selection has been difficult.

Broadly speaking, this survey falls into two parts. The first part deals with memoirs, biographies, general histories, and the foreign sources. Here the classification, save of documents, is confessional—Catholic and Protestant, with the exception of local and provincial sources, where this method proved impracticable and a geographical classification is substituted instead. In the second part (sections 2–6) we find a departure from the method of classification which has hitherto prevailed, for the classification is by important subjects under each reign.

It is interesting to observe the historiographical revolution which takes place in France after 1559. There are no more chronicles. Instead we have *mémoires-journaux*. Every town has its local diarist, often several. Every shade of politics and faith is represented, Catholics, Huguenots, royalists, leaguers, politiques, Navarrists. The personal element is strong in all these writings. The personality of the author is not hid behind the anonymity of a “bourgeois de Paris” as in preceding reigns, but is known. The change in the “grand” historians is no less. The “gentleman humanist” disappears with the decline of culture during the civil wars and the retreat of the Renaissance. Another new class of writers comes in with the legists, like Bodin and Hotman, whose methods, unlike those of their predecessors, are historical in their nature. M. Hauser makes the interesting point that Catholic historiography is distinctly inferior to Protestant, at least before 1589. This inferiority has had important consequences, for modern historians have generally written “en un sens réformé ou semi-réformé”, or, owing to the prestige of De Thou, from a “politique” point of view.

France of the Huguenot wars is rich in documentary sources, but there is a paucity of purely administrative documents. There is great need of catalogues of the acts of Francis II., Charles IX., and Henry III. Apropos of the diplomatic sources the author makes a statement that at first startles. Since Ranke, he observes, “Il y a . . . chez certains historiens, une sorte de superstition du document diplomatique” (p. 24). But one recovers his equanimity a little farther on (p. 27) when it is explained that what is wanted is a critical study of the sources of the wars of religion similar to Ranke’s searching analysis of the historians of the wars in Italy in his *Zur Kritik neuerer Geschichtschreiber*. M. Courteault has made a study of Monluc. But Aubigné, La Popelinière, De Thou, and many others still await critical examination.

M. Hauser has the ability to make his subject interesting as well as scientific. His observations all along the line are suggestive. On the famous hypothesis raised by Lord Acton as to whether there was *intentional* destruction of state papers which dealt with the Massacre of St. Bartholomew he does not pronounce. But the reader may compare the cautious statement on pages 236–237 with item 1684, where it is said

that the archives of the Frari in Venice have a lacuna between February 24, 1572, and April 6, 1573.

One naturally expects information of an economic nature from M. Hauser and two items of this kind are noteworthy—no. 1589, which is valuable for the history of French commerce in the Baltic, and no. 2465 which relates to a commercial treaty in 1587 between the czar and the Parisian merchants. It is singular, however, that there is no mention of the remarkably valuable economic material in Claude Haton (no. 1430).

The thoroughness of the work done in this volume is beyond praise. Nothing of importance either in sources or literature has been omitted, so far as I have observed.

JAMES WESTFALL THOMPSON.

Le Cœur d'une Reine: Anne d'Autriche, Louis XIII. et Mazarin.
Par PAUL ROBIQUET. (Paris: Félix Alcan. 1912. Pp. xiv, 307.)

THE apprehensions aroused in the reader's mind by the title of this book are confirmed by the preface, in which the author disclaims any responsibility for the fact that "History is often the most extraordinary of romances". After that one is prepared.

M. Robiquet's fundamental idea is that the conduct of Anne of Austria during her troubled regency can be explained only by assuming in her a violent and invincible passion for Mazarin. The thesis is not new, and hardly stands in need of further proof. But, at any rate, here for the first time we have a monograph devoted to a detailed investigation of the *liaison* between the queen and the cardinal.

The first of the author's four chapters deals with the conjugal unhappiness of Louis XIII. and Anne, the bearing of which upon the main theme of the book would seem to be summed up in the dictum, "Tout savoir, c'est tout pardonner". The following chapter contains the real kernel of the book—a close study of the relations of Anne with Mazarin, chiefly on the basis of the correspondence between the two during the cardinal's exile in 1651. The third chapter is given up to the affair of Marie Mancini, which occupies nearly half of the book, although its direct bearing upon the *liaison* between the queen and Mazarin is not very obvious. Finally one is given an account of the deaths of the cardinal and Anne, with no lack of detail.

No one will dispute M. Robiquet's industry. While not professing an exaggerated cult for *documents inédits*, he has ransacked the Archives des Affaires Étrangères, the Bibliothèque Nationale, the Mazarine, etc., in the effort to collect every scrap of existing material. The harvest was most abundant for the year 1659; hence the amount of space given to the episode of Marie Mancini. Here, agreeing with Chéruel and differing from Chantelauze, the author holds that Mazarin from the start opposed the project of a marriage between the young king and his niece, from enlightened calculations as to his own interest. In general, however, M.